291 similarity. The ikat work and weave patterns
184 of sarongs especially show certain differences.
302 In Sikka the children have the front half of
482 their hair shaved. Here also the women and children usually employ a tumpline.

[527] We had one day in Roworeke as December 27
123 was Independence Day. We left for Badjawa on the latter, after a ceremony. As appears to be usual in Roworeke, which is a most annoying environment with constant requests for jeep rides and a general lack of respect, the kapitan and a large group had to be taken first to kilometer 10 where they had a garden. The kapitan and the kepala kampong pleaded that we come to haul them to Ende for the ceremony tomorrow, but we refused firmly. Today the kepala kampong
[292] wore a woman's felt hat with a chin string.
304 His wife who is pregnant had a tattoo over her arm, but it consisted of a name and random marks. I see this sort of thing everywhere. The old patterns seem to have gone. Today the thing to have tattooed is your name. Then we went back to Roworeke and went to work in the "office" which was full of flies and people.

621 The kampongs in Roworeke are as follows (the
361 area extends from kilometer posts 5 to 8):

1. Nuamere (kilometer 7; the kapitan's area)
2. Bita (across the road, north of Watu Roga)
3. Kopoëdo (inside from Nuamere)
4. Puüdjambu (same)
5. Roworeke Asal (same)
6. Ae Boü (along the road below Nuamere)
7. Ae Utu (along the road below Ae Boü)
8. Wolomere (across the road from Ae Utu; the secretary's area)
9. Tana Ri (kilometer 6)
10. Ndetu (kilometer 5; many Ende folk live here)

1 [i.e., Kennedy and Kattenburg --Analyst]

769 or ngadu. These and the bhaga, which I could
346 not see clearly but which are evidently merely
minature rectangular houses for female ancestors, are notable features in just about all of the Ngada kampongs. Arndt[1] says the bhaga are empty, but I wonder. These two sorts of structures are erected by the prosperous folk to show respect and honor to their dead ancestors. Each one is given the name of the ancestor. Evidently, a person may build one for himself.

They are always built in pairs, one male and one female.

159 The very fat Radja of Ngada came to the
634 pasanggrahan in a uniform with shoulder epau-
224 lets, four stripes, and above this a cluster
●[292] looking like a sunburst. The uniform was white and not unlike that of a KPM captain. He can't write, and is still a pagan, but he says that his children are Christian. He is very jolly and although tolerant I can see that he thinks little of the missions. He also criticized the forced labor which the Dutch demanded for road work when he was young. He said that anyone who wouldn't follow orders, including the radjas, was jailed or deposed. He is the man who joked about the Dutch and the "modern"
[595] Florenese. He never does much in administration, but likes to hunt and has many wives. He told us that he has many children and grandchildren. He gets in trouble with the government for burning the vegetation in deer hunts. He said it is necessary to kill deer as otherwise they would hurt the gardens. This land has practi-
311 cally no trees on it, but consists mostly of
[137] rolling naked hills as a result of overburning.
[133] Maybe the priest was right who said that he
[224] thought they were a hunting folk before and in those days they burned off the whole area in
[241] deer drives. Now they burn off the vegetable

[1] [See pp 366-69 of Arndt as cited in bibliography, Cat. 113 -- Analyst]

We

526 the heavy rain it started at two because it was
being played for a prize. One team was called
ATOM (Anak Tanah Orang Manggarai), and the
other was Pasir, from Reo. The latter team won.
526 Then the police played a team of radja kedua.
292 But the adat game in the other place (football
535 players, unlike barefoot players in Badjawa,
541 had real football shoes) was amazing. The men
721 wore horned head decorations, some of them
with plumes, and fancy coverings with plumes on
their bodies, as well as a kind of tail of
plumes stuck in the rear. They looked like
[171] Timorese warriors. This is the true ceremonial
dress of Manggarai, and they said they use them
in all kampongs for ceremonies. They had bells
on the rear which jingled as they danced with a
jigging step. It looked and sounded just like
American Indians at a powwow, except that the
dress was different. In addition, they yelled
from time to time. But the main point of the
[411] game is to try to strike the eye of the opponent
with a buffalo thong whip. The defender carries
a round buffalo hide shield and a curious bow-
shaped parrier which is quite long and looks
like a bunch of rattans tied together. The
whole thing gave the appearance of a war dance,
and perhaps it was.

I met the Radja and he said that they used
such costumes in war formerly. They also used
shields and even the parriers (it is not clear
[533] whether they also used the whips). The songs
too were especially like a cheering section
which kept up a chant from time to time answer-
ing the yells of the fighters, in chorus. The
fighting seemed formalized, and they danced
around jingling and kept this up until they were
ready to close in. Then even the approach was
formalized. As soon as a blow was made the at-
tacker ran away, as though he had taken a coup.
It looks to me like ritualized mock warfare with
whips.

[Lie, Children of the Land of the Manggarai Analyst]

We

534 drums and gongs were brought here from several
535 kampongs. They are the real tuan tanah articles.
[624] At one time three little girls danced with their eyes downcast and with very little movement of the feet. They wore slendang and nice
• [292] dresses. The oldest man, looking like a nickel head Indian, had on an amazing costume with rich embroidery, and a silver fringe under his chin like a beard. For a head decoration he had a gilded horse. He also carried two kris, and each of the other men had one.

526 Now, at 6 P.M., after all day of it, taking turns, the men are still whipping. This is a tireless business.

609 We get the impression of real remoteness
178 here. These men are from the kampong nearby, and in this large bowl of distant mountains they are in their old dress doing the weird old practices and it has little to do with modern freedom and independence. When we go to such a place they look more at us than at the performers. We steal the show. But this is so all over Indonesia for whites. And they stare at us endlessly.

304 The tuan tanah of Weol has an elaborate set of patterns tattooed on his arms.

291 The Manggárai men often wear plaited, flat, songko-like headgear.

231 The horses here are important. Men and women
492 ride them, but mainly the former. The whole
[133] open land looks like the wild West. The priests use only horses here. They are small and spirited and bells are usually placed around their necks.

614 The next day we went again to Weol and asked
[624] if the tuan tanah and the kepala kampong were really brothers. If so, how could they belong to different panga. I found out that they are not brothers but merely distantly related.

The three panga names in Weol are the names

Wae

241 178 [493] plow came in only five years ago. Still, there are no wheeled vehicles. They cannot make them.

291 178 Fifty years ago men dressed only in loincloths. Only the rich had pants or sarongs. They also had shoulder cloths. There has been no change in the dress for women. They used the same kilt down to just below the knees as they use today. Now, however, more women dress in sarongs and kebaya. Pants, shirts, kebaya and sarongs are carefully kept for special events. They are really one's "best," and they are not plentiful. Nevertheless, nearly everyone owns something of this sort.

There is probably not a single pair of shoes in the two kampongs.

[287] Formerly, a long time ago, they used tapa. And in the Japanese time the people made tapa again. They also made wooden hats. The tapa making was pre-Dutch.

[301] [304] In remoter areas a few loincloths are still seen. So are earrings, rings, and bracelets (no leglets). Men never puncture the ear lobe.

302 301 The style of cutting the hair short for men came in only twenty years ago. Formerly the men were great for beads. Now they are of little importance. The festive ceremonial clothes I saw in Ruteng on the dancers are pusaka. They are mostly men's pusaka. The horns are made of buffalo hide.

292

304 178 Tattooing (tikam) is brand new. It came in only ten to fifteen years ago and is now going out. It was done by men who learned how, that's all. However, it is just about gone, and there were not very many people who had tattoos at any time.

304 178 562 881 Women always puncture their ear lobes. Both sexes file their teeth, and this must be done before marriage. Some young people (for example, the assistant) do not do this, but they